# Islamic Academy of Coventry

## Sīrah of Muḥammad صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ

## Part 16
## The Early Years in Madīnah

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Sīrah of Muḥammad صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ
Part 16 – The Early Years in Madīnah
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## Introduction

After the battle of Badr, Rasūlullāh ﷺ made his way back to Madīnah. He had sent two of his Companions, ʿAbdullāh ibn Rawāḥah رضي الله عنه and Zayd ibn Ḥārithah رضي الله عنه ahead so they could inform the believers of the Muslim victory.

News of the victory arrived whilst Ruqayyah رضي الله عنها, the daughter of Rasūlullāh ﷺ was being buried. Ruqayyah رضي الله عنها had been married to ʿUthmān رضي الله عنه and he had been given permission to remain behind in Madīnah to look after his wife.

As Rasūlullāh ﷺ made his way back, the spoils of war were shared out amongst the Companions رضي الله عنهم at al-Ṣafrā'.

Upon reaching Madīnah, the captives were also divided amongst the Companions رضي الله عنهم. Rasūlullāh ﷺ had given the Companions رضي الله عنهم instructions to look after the captives. The Companions رضي الله عنهم used to feed the captives even before they used to eat themselves, this is how much they used to take care of them.

A meeting was then held to decide what to do with the captives. A decision was reached that they would be ransomed. The ransom was set to between 1,000 and 4,000 dirhams. The higher the status of the captive, the higher the ransom.

There were however some poor captives who were not able to pay it and they were freed without payment. The captives who were literate, would be freed if they taught the Muslim children to read and write. If any of the people who had come from Makkah to ransom any captives embraced Islām, their captives were also freed.

The Quraysh meanwhile found out about the heavy defeat at Badr and mourned for an entire month. Initially they had been told not to pay any ransoms for the captives, however one of them went and ransomed one of the captives. This led to more people from the Quraysh going and getting more captives released.

Abū Lahab the uncle of Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ did not fight at Badr. Upon hearing the news of the defeat, he had become very angry. Very soon after, he died of pustules and was buried under a pile of stones outside the city. His wealth and his children of which he was so proud of, were of no help to him and he died a lonely painful death.

The husband of Zaynab رَضِيَ ٱللَّهُ عَنْهَا, Abū al-ʿĀṣ رَضِيَ ٱللَّهُ عَنْهُ had also been captured during the battle of Badr. He was ransomed in exchange for Zaynab رَضِيَ ٱللَّهُ عَنْهَا. She came back to Madīnah but on the way, she lost her baby when she was frightened by the Quraysh. She arrived in Madīnah, one month after the battle of Badr.

Abū al-ʿĀṣ رَضِيَ ٱللَّٰهُ عَنْهُ eventually became Muslim and was reunited with his wife Zaynab رَضِيَ ٱللَّٰهُ عَنْهَا in Madīnah.

The uncle of Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ, ʿAbbās رَضِيَ ٱللَّٰهُ عَنْهُ had also been captured. He professed that he had become a Muslim but Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ still set a ransom for him at 4,000 dirhams which was the highest for any of the captives. The family of ʿAbbās رَضِيَ ٱللَّٰهُ عَنْهُ had embraced Islām but had kept it hidden from the other Quraysh.

More people came from the Quraysh and more captives were freed. Some of these captives would once again play a part in the journey of Islām as we will see.

Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ came back to Madīnah after Badr, and on the first of Shawwāl, he led Eid Ṣalāh. This was the first 'Eid al-Fiṭr' in the advent of Islām and the first Eid Ṣalāh to be read.



## Gazwah Banū Sulaym

In the beginning of the month of Shawwāl, Rasūlullāh صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ received news that the tribes of Sulaym and Ghaṭfān were getting together against the Muslims. According to some reports, Rasūlullāh صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ had only stayed in Madīnah for seven nights before he left with 200 Companions رَضِيَٱللَّهُعَنْهُمْ in pursuit of the enemy.

Rasūlullāh صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ left Sabāʿ ibn ʿUrfuṭah رَضِيَٱللَّهُعَنْهُ or ʿAbdullāh ibn Umm Maktūm رَضِيَٱللَّهُعَنْهُ in charge in Madīnah. The Muslim army first headed east towards al-Ṣuwaydarah and then headed south of al-Ḥanākiyah. They made their way to Qarqarah al-Kudr.



When Rasūlullāh ﷺ reached the spring of Kudr, he found out that the tribes of Sulaym and Ghaṭfān had receieved news of their coming so had already left the area. He stayed there for three days and then returned to Madīnah.

In other narrations, it mentions that Rasūlullāh ﷺ sent a party, a Sariya in pursuit of them and they returned with 500 camels as booty. Rasūlullāh ﷺ kept one fifth and the rest were split between the Companions رَضِيَ ٱللَّهُ عَنْهُمْ.

Rasūlullāh ﷺ stayed in Madināh for the rest of the month of Shawwāl and Dhul Qaʿdah and it was in this time, the captives of war from Badr were ransomed.



## Summary of Gazwah Banū Sulaym

| | | |
|---|---|---|
| Battle Number | 6 | |
| Name of the Battle | Banū Sulaym | |
| Date of the Battle | 2AH | Early in Shawwāl |
| Reason for Expedition | News received of Banū Sulaym and Ghaṭfān coming together against Muslims | |
| Location | Qarqarah al-Kudr | |
| Representative of Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ in charge of affairs in Madīnah | Sabāʿ ibn ʿUrfuṭah رَضِيَ ٱللَّهُ عَنْهُ or ʿAbdullāh ibn Umme Maktūm رَضِيَ ٱللَّهُ عَنْهُ | |
| Standard Bearer for the Muslim Army | ʿAlī ibn Abū Ṭālib رَضِيَ ٱللَّهُ عَنْهُ | |
| Leader of the enemy forces | Enemy were not met | |
| Number of Muslims | 200 | |
| Number of enemy forces or information about them | Tribes of Banū Sulaym رَحِمَهُ ٱللَّهُ Ghaṭfān | |
| Number of nights Rasūlullāh spent outside of Madīnah for Expedition | Less than 10 days | |
| Type of Battle | Confront enemy | |
| Verses of Qur'ān narrated in relation to Expedition | - | |
| Outcome of Battle | Confrontation did not take place; however, 500 camels were taken as spoils | |

## Gazwah Banū Qaynuqāᶜ

There were three Jewish tribes in Madīnah, the Banū Naẓīr, Banū Qurayẓah and the Banū Qaynuqāᶜ. The Banū Qaynuqāᶜ were a strong and brave tribe and were from the brethren of ᶜAbdullāh ibn Salām رَضِيَ ٱللَّٰهُ عَنْهُ. All three of the tribes had agreements with Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ so they could all live in peace and harmony, supporting one another and coming to each others aid in times of need. There would be no fighting amongst them and the Jewish tribes would not aid the enemy against the Muslims.

### The Invitation

On the 15th or 16th of Shawwāl, Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ went to market of Banū Qaynuqāᶜ and gathered everyone together.

Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ addressed the tribe and told them to fear Allāh سُبْحَانَهُ وَتَعَالَىٰ. In the same way the punishment came down upon the Quraysh in Badr, it might also come down upon them. He then told them to accept Islām as they definitely knew he was a Messenger from Allāh which they could see written in their book. They had also taken a covenant with Allāh سُبْحَانَهُ وَتَعَالَىٰ.

When the Banū Qaynuqāᶜ heard this, they replied that the Quraysh were a people who were inexperienced in warfare. If the Muslims were to fight them, they would indeed know that they are men.

## The Revelation

Allāh سُبۡحَانَهُۥوَتَعَالَىٰ then revealed verse 13 from Surāh Āl Imrān:

قَدْ كَانَ لَكُمْ ءَايَةٌ فِى فِئَتَيْنِ ٱلْتَقَتَا ۖ فِئَةٌ تُقَـٰتِلُ فِى سَبِيلِ ٱللَّهِ
وَأُخْرَىٰ كَافِرَةٌ يَرَوْنَهُم مِّثْلَيْهِمْ رَأْىَ ٱلْعَيْنِ ۚ
وَٱللَّهُ يُؤَيِّدُ بِنَصْرِهِۦ مَن يَشَآءُ ۗ
إِنَّ فِى ذَٰلِكَ لَعِبْرَةً لِّأُو۟لِى ٱلْأَبْصَـٰرِ ﴿١٣﴾

"There was a sign for you in the two groups who confronted each other: One group fighting in the way of Allāh, and the other disbelieving, seeing themselves as twice their number, with open eyes. And Allāh gives strength with His help to whomsoever He wills. Indeed, there is a lesson therein for those who have eyes."

The Banū Qaynuqāʿ broke the agreement which had been in place between them and Rasūlullāh صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ and got ready to fight.



Banū Qaynuqāʿ

## The Siege

The Banū Qaynuqāᶜ lived in a locality just to the east of Masjid Nabwī. Rasūlullāh ﷺ left Abū Lubābah رَضِيَ ٱللَّٰهُ عَنْهُ in charge in Madīnah and left for the Banū Qaynuqāᶜ.



The Banū Qaynuqāᶜ entered their forts and closed the doors. Rasūlullāh ﷺ laid siege to the forts from the 15th or 16th of Shawwāl until the following month. On the 16th day of the siege, the Banū Qaynuqāᶜ had no choice but to come out of their forts.

The leader of the hypocrites, ᶜAbdullāh ibn Ubay ibn Salūl asked Rasūlullāh ﷺ to be lenient with them. ᶜAbdullāh ibn Ubay ibn Salūl was a member of the tribe of Khazraj who were allied to the Banū Qaynuqāᶜ. He kept on asking Rasūlullāh ﷺ until he even put his hand into the collar of Rasūlullāh ﷺ robe. This caused Rasūlullāh ﷺ to become very angry with him. Rasūlullah ﷺ gave the order that the Banū Qaynuqāᶜ should be exiled.

The Muslims returned back to Madīnah with the spoils from which one fifth was taken by Rasūlullāh ﷺ and four fifths were shared out amongst the other Companions رَضِيَ ٱللَّٰهُ عَنْهُمْ.

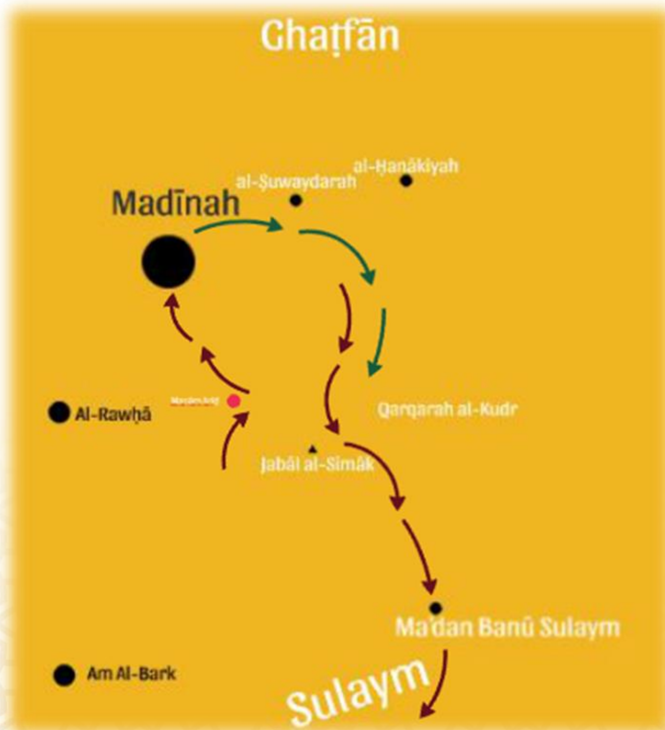
## Summary of Gazwah Banū Qaynuqāʿ

| | | |
|---|---|---|
| Battle Number | 7 | |
| Name of the Battle | Banū Qaynuqāʿ | |
| Date of the Battle | 2AH | Shawwāl |
| Reason for Expedition | Banū Qaynuqāʿ broke their agreement with Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ | |
| Location | Madīnah | |
| Representative of Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ in charge of affairs in Madīnah | Abū Lubābah ibn ʿAbd al-Mundhir رَضِيَ ٱللَّٰهُ عَنْهُ | |
| Standard Bearer for the Muslim Army | Ḥamzah ibn ʿAbd al-Muṭṭalib رَضِيَ ٱللَّٰهُ عَنْهُ | |
| Leader of the enemy forces | - | |
| Number of Muslims | The Muslims of Madīnah | |
| Number of enemy forces or information about them | 700 | |
| Number of nights Rasūlullāh spent outside of Madīnah for Expedition | 15 days (expedition was in Madīnah) | |
| Type of Battle | Siege | |
| Verses of Qur'ān narrated in relation to Expedition | Verses 12-13 Sūrah Āl Imrān | |
| Outcome of Battle | Banū Qaynuqāʿ were exiled from Madīnah | |

## Gazwah as-Sawīq

The Quraysh had returned back to Makkah after being heavily defeated at Badr. Following the battle, Abū Sufyān ibn Ḥarb made an oath that he would not take a bath from ritual uncleanliness (Janābah) until he has attacked Madīnah. In the beginning of the month of Dhul Ḥijjah, Abū Sufyān took 200 horsemen and went north towards Madīnah.

The maroon arrows in the map below show the path the Quraysh took to Madīnah and the way back to Makkah. The green arrows shows the path Rasūlullāh صَلَّىٱللَّٰهُعَلَيۡهِوَسَلَّمَ and the Muslims took in pursuit.



Abū Sufyān and his party reached an are called ʿArīḍ which was three miles outisde of Madināh and stopped in a date orchard There were two people working there, one Anṣār and another worker. The Qurayshi army killed both of them, burnt some of the trees and went back to Makkah thinking that their oath had been fulfilled.

## The Pursuit

When Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ found out about this incident, on the 5th of Dhūl Ḥijjah, he left with 200 Muhājirūn and Anṣār and went in pursuit of Abū Sufyān and the Qurayshi army.

The Muslim army did not manage to catch them as they had already left, however in order to make their return journey quicker, the Qurayshi army left their bags of 'sattu', so these came into posession of the Muslims. Sattu means barley flour and in arabic its called Sawīq. Therefore, this Gazwah was known as Gazwah as-Sawīq.



## Summary of Gazwah as-Sawīq

| | | |
|---|---|---|
| Battle Number | 8 | |
| Name of the Battle | As-Sawīq | |
| Date of the Battle | 2AH | Dhul Ḥijjah |
| Reason for Expedition | The Quraysh raided outskirts of Madīnah in retaliation for Badr | |
| Location | Qarqarah al-Kudr | |
| Representative of Rasūlullāh صَلَّىٱللَّٰهُعَلَيۡهِوَسَلَّمَ in charge of affairs in Madīnah | Abū Lubābah ibn ʿAbd al-Mundhir رَضِيَٱللَّٰهُعَنۡهُ | |
| Standard Bearer for the Muslim Army | Not mentioned | |
| Leader of the enemy forces | Abū Sufyān ibn Ḥarb | |
| Number of Muslims | 200 | |
| Number of enemy forces or information about them | 200 | |
| Number of nights Rasūlullāh spent outside of Madīnah for Expedition | 5 days | |
| Type of Battle | Pursuit | |
| Verses of Qur'ān narrated in relation to Expedition | - | |
| Outcome of Battle | No confrontation occurred, however the Muslims acquired barley left by the Quraysh, hence the name of the battle | |

## Eid al-Aḍḥā’

On the 9th of Dhul Ḥijjah, Rasūlullāh صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ returned back from Gazwa as-Sawīq and on the 10th, he performed 2 Rakʿah Ṣalāh for Eid al-Aḍḥā’.

He sacrificed two rams and gave the command to the Muslims to also perform the Uḍḥiyah – Qurbāni. This was the first ‘Eid al-Aḍḥā’ in the advent of Islām.



## The Marriage of Fāṭimah رَضِيَ ٱللَّهُ عَنْهَا

Fāṭimah رَضِيَ ٱللَّهُ عَنْهَا, the youngest daughter of Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ had not yet married. First, Abū Bakr رَضِيَ ٱللَّهُ عَنْهُ sent a proposal for her and then after some time ʿUmar رَضِيَ ٱللَّهُ عَنْهُ also sent a proposal for her, however Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ remained quiet. In one narration, it is said that Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ said he was waiting for a command from Allāh سُبْحَانَهُ وَتَعَالَىٰ.

Abū Bakr رَضِيَ ٱللَّهُ عَنْهُ and ʿUmar رَضِيَ ٱللَّهُ عَنْهُ then advised ʿAlī رَضِيَ ٱللَّهُ عَنْهُ to send her a proposal. ʿAlī رَضِيَ ٱللَّهُ عَنْهُ mentions that when he intended to send a proposal for Fāṭimah رَضِيَ ٱللَّهُ عَنْهَا, he thought to himself that he did not possess anything, and to get married, a person should have some things. But when he thought of the character of Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ, he got courage and presented his proposal to him. This proposal was then accepted.



Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ asked ʿAlī رَضِيَ ٱللَّهُ عَنْهُ if he had anything to give as Maḥr - dowry. ʿAlī رَضِيَ ٱللَّهُ عَنْهُ said that he did not have anything. Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ then asked him about the armour which he had got in Badr. ʿAlī رَضِيَ ٱللَّهُ عَنْهُ said that he had it. Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ then advised him to give this armour to Fāṭimah رَضِيَ ٱللَّهُ عَنْهَا as her dowry.

## The Dowry

The armour was sold by ʿAlī رَضِيَ ٱللَّهُ عَنْهُ to ʿUthmān رَضِيَ ٱللَّهُ عَنْهُ for 480 dirhams. He took all the money and presented it to Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ. Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ then told him to purchase some clothes and perfume with this money.

Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ also gave his daughter Fāṭimah رَضِيَ ٱللَّهُ عَنْهَا some gifts to take with her. Among them was a quilt made from skin, two millstones and a water skin.



## The House

When the time came for Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ to send his daughter to her husband, he told ʿAlī رَضِيَ ٱللَّهُ عَنْهُ to get a house. ʿAlī رَضِيَ ٱللَّهُ عَنْهُ took a house on rent and spent the initial moments of his married life in that house with his wife.

Fāṭimah رَضِيَ ٱللَّهُ عَنْهَا advised ʿAlī رَضِيَ ٱللَّهُ عَنْهُ to ask Ḥārith ibn an-Nuʿmān رَضِيَ ٱللَّهُ عَنْهُ if they could take his house. ʿAlī رَضِيَ ٱللَّهُ عَنْهُ told her he felt shy to ask him. Somehow the news reached Ḥārith ibn an-Nuʿmān رَضِيَ ٱللَّهُ عَنْهُ and he came to see Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ. He said 'O Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ, I swear by Allāh that, whatever they take will be more beloved to me than what they leave'

Rasūlullāh ﷺ said:

صدقت بارك الله فيك

'You have spoken to the truth, may Allāh سُبْحَانَهُ وَتَعَالَى shower you with his blessings'

Ḥārith ibn an-Nuʿmān رَضِيَ ٱللَّهُ عَنْهُ moved out and gave his house to Fāṭimah رَضِيَ ٱللَّهُ عَنْهَا and ʿAlī رَضِيَ ٱللَّهُ عَنْهُ so they could live close to Rasūlullāh ﷺ.

## Maḥr Fāṭimī

From this event, we can see where the Maḥr Fāṭimī comes from. It was the amount of money which ʿAlī رَضِيَ ٱللَّهُ عَنْهُ got for selling his armour on the advice of Rasūlullāh ﷺ.

The amount was 480 dirhams. 480 dirhams equals 1469.6 grams or 47.25 Troy ounces of silver.

According to other opinions, the value of Maḥr Fāṭimī is slightly different. It is 400 mithqāl, which is approximately 1750 grams of silver. In today's rates that would be about £1,074. And this is amount which is normally quoted.

## Maḥr Azwāj

The most preferable dowry would be the Maḥr Azwāj, or that Maḥr which was given by Rasūlullāh ﷺ to his wives.

عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ أَنَّهُ قَالَ سَأَلْتُ عَائِشَةَ زَوْجَ النَّبِيِّ صلى الله عليه وسلم كَمْ كَانَ صَدَاقُ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَتْ كَانَ صَدَاقُهُ لأَزْوَاجِهِ ثِنْتَىْ عَشْرَةَ أُوقِيَّةً وَنَشًّا . قَالَتْ أَتَدْرِي مَا النَّشُّ قَالَ قُلْتُ لاَ . قَالَتْ نِصْفُ أُوقِيَّةٍ . فَتِلْكَ خَمْسُمِائَةِ دِرْهَمٍ فَهَذَا صَدَاقُ رَسُولِ اللَّهِ صلى الله عليه وسلم لأَزْوَاجِهِ[1]

Abū Salamāh ibn ʿAbd ar-Rahmān رَضِيَ ٱللَّٰهُ عَنْهُ reported:
"I asked ʿĀ'ishāh رَضِيَ ٱللَّٰهُ عَنْهَا, the wife of Allāh's Messenger ﷺ 'What was the amount of dower of Rasūlullāh ﷺ'. She said, 'It was twelve Ūqiyyah and one Nash'. She said, 'Do you know what is an-Nash?' I said 'No'. She said, 'It is half an Ūqiyyah, and it amounts to five hundred *dirhams*', and that was the dower given by Rasūlullāh ﷺ to his wives."

500 dirhams is equivalent to approximately 1530.9g of silver. In todays prices it would be £940.

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[1] Ṣaḥīḥ Muslim 1426

## Gazwah Ghaṭfān – Dhū Amr

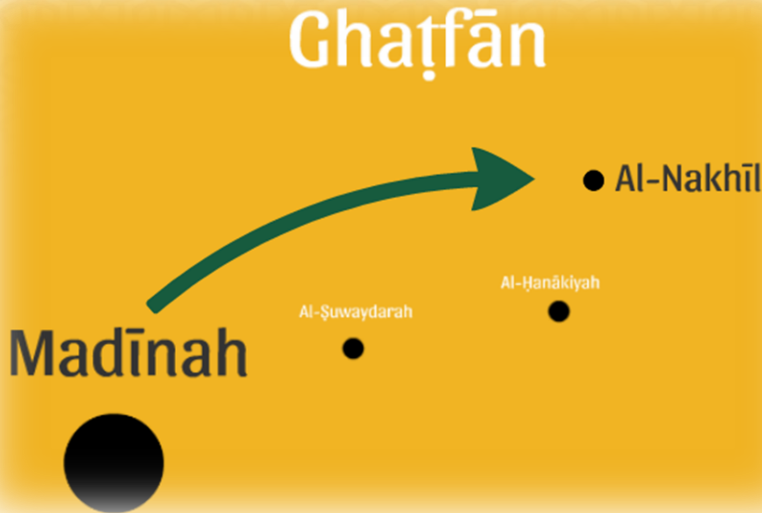
After Gazwa as-Sawīq, Rasūlullāh ﷺ spent the rest of the month of Dhūl Ḥijjah in Madīnah. This concluded the second year of Hijri.

During this time, Rasūlullāh ﷺ received news that the Banū Thaʿlabah and Banū Maḥārib (who were both branches of the tribe of Ghaṭfān) were getting together in Najd and intending to loot the surrounding areas of Madīnah. Daʿthūr ibn al-Ḥārith was the name of their leader.

In the beginning of the 3rd year of Hijri, in the sacred month of Muḥarram, Rasūlullāh ﷺ made his way towards Najd with 450 Companions رَضِيَٱللَّهُعَنْهُمْ intending to confront the tribe of Ghaṭfān. ʿUthmān ibn ʿAffān رَضِيَٱللَّهُعَنْهُ remained behind in Madīnah as his representative.



Rasūlullāh ﷺ travelled in a north westerly direction from Madīnah towards al-Nakhīl.




When the people from Ghaṭfān found out that Rasūlullāh ﷺ was making his way there, they withdrew to the mountains. Only one person was caught by the Muslims and he was presented to Rasūlullāh ﷺ. Rasūlullāh ﷺ invited him towards Islām and he accepted.

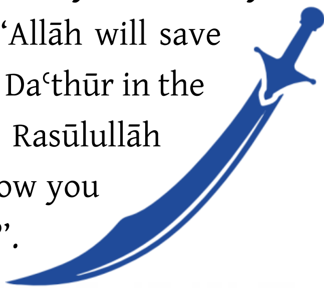
Rasūlullāh ﷺ spent the whole month of Ṣafar there but no one came to challenge them. In the month of Rabīʿ al- Awwal, Rasūlullāh ﷺ returned to Madīnah with his Companions رَضِيَ ٱللَّٰهُ عَنْهُمْ.

## Daʿthūr

A famous incident took place on this journey. It started to rain and Rasūlullāh ﷺ and his Companions رَضِيَ ٱللَّهُ عَنْهُمْ became wet. Rasūlullāh ﷺ hung up his clothes on a tree so they could dry. He then laid down to rest under that tree.

The bedoins of the area were watching Rasūlullāh ﷺ. They went to their brave leader whose name was Daʿthūr. They said that Muḥammad ﷺ is lying down under a tree all alone, and his Companions have dispersed, go and put an end to him.

Daʿthūr took a sharp sword and went to Rasūlullāh ﷺ with it unsheathed in hand. He stood by Rasūlullāh ﷺ and said 'O Muḥammad ﷺ, who is going to save you from my sword today ?'. Rasūlullāh ﷺ said 'Allāh will save me'. As soon as he said this, Jibrīl عَلَيْهِ ٱلسَّلَامُ hit Daʿthūr in the chest and the sword fell from his hand. Rasūlullāh ﷺ picked up the sword and said 'Now you tell me, who will save you from my sword?'.



Daʿthūr said, 'No one'.

Daʿthūr embraced Islām and read the Shahādah.

اشهد ان لا اله الا الله و اشهد ان محمدا رسول الله

He then made a promise that he will not gather any army against Rasūlullāh ﷺ. Rasūlullāh ﷺ returned his sword to him and Daʿthūr walked some distance and then returned. He said to Rasūlullāh ﷺ 'By Allāh, you are better than me'.

When Daʿthūr returned to his people, they asked him about what had happended. He told them that someone unseen struck him which made him fall flat on his back and he realised that this could have only been an angel. Therefore he accepted Islām and bore witness on the Prophethood of Rasūlullāh ﷺ. He then invited his people towards Islām. Regarding this, Allāh سُبْحَانَهُ وَتَعَالَىٰ sent the following RevelationL

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوا اذْكُرُوْا نِعْمَتَ اللّٰهِ عَلَيْكُمْ اِذْ هَمَّ قَوْمٌ اَنْ
يَّبْسُطُوْا اِلَيْكُمْ اَيْدِيَهُمْ فَكَفَّ اَيْدِيَهُمْ عَنْكُمْ[2]

"O you who believe, remember Allāh's favour upon you, when some people planned to lay their hands on you, and He kept their hands away from you"

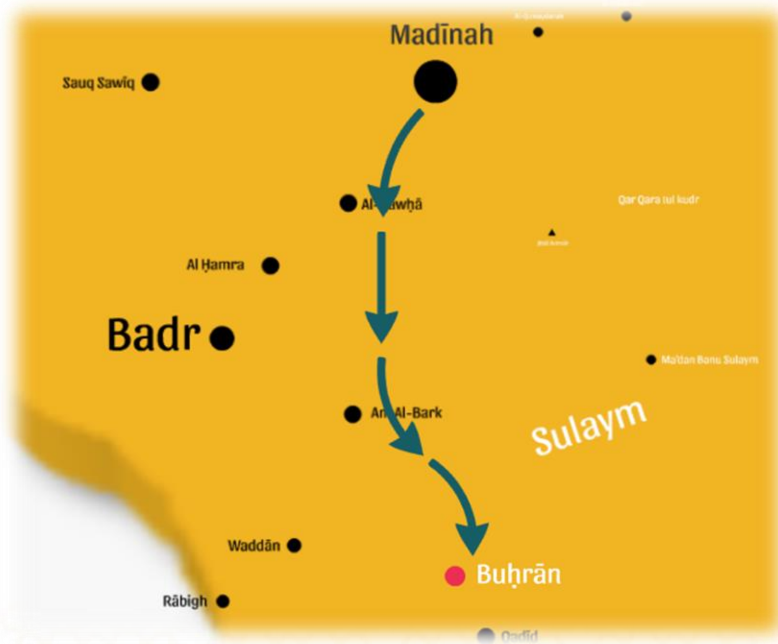
[2] Sūrah al-Mā'idah verse 11

## Summary of Gazwah Ghaṭfān – Dhū Amr

| | | |
|---|---|---|
| Battle Number | 9 | |
| Name of the Battle | Ghaṭfān – Dhū Amr | |
| Date of the Battle | 3AH | Muḥarram |
| Reason for Expedition | Two tribes of Ghaṭfān intended to attack Madīnah | |
| Location | Dhū Amr in Najd | |
| Representative of Rasūlullāh صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ in charge of affairs in Madīnah | ʿUthmān ibn ʿAffān رَضِيَٱللَّهُعَنۡهُ | |
| Standard Bearer for the Muslim Army | Not mentioned | |
| Leader of the enemy forces | Daʿthūr ibn al-Ḥārith | |
| Number of Muslims | 450 | |
| Number of enemy forces or information about them | Banū Thaʿlabah and Banū Maḥārib from Ghaṭfān | |
| Number of nights Rasūlullāh spent outside of Madīnah for Expedition | One and a half months | |
| Type of Battle | Pursuit then attack | |
| Verses of Qur’ān narrated in relation to Expedition | Sūrah al-Mā’idah verse 11 | |
| Outcome of Battle | No confrontation occurred, as the tribes dispersed to the mountains | |

## Gazwah Buḥrān

Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ spent the rest of Rabīʿ al-Awwal in the blessed city of Madīnah. In the following month Rabīʿ al-Thāni, he received news that the Banū Sulaym were gathering in Buḥrān against the Muslims. As soon as this information was received, Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ took 300 Companions رَضِيَ ٱللَّٰهُ عَنْهُمْ and headed south towards Buḥrān. He left ʿAbdullāh ibn Umme Maktūm رَضِيَ ٱللَّٰهُ عَنْهُ in charge in Madīnah.



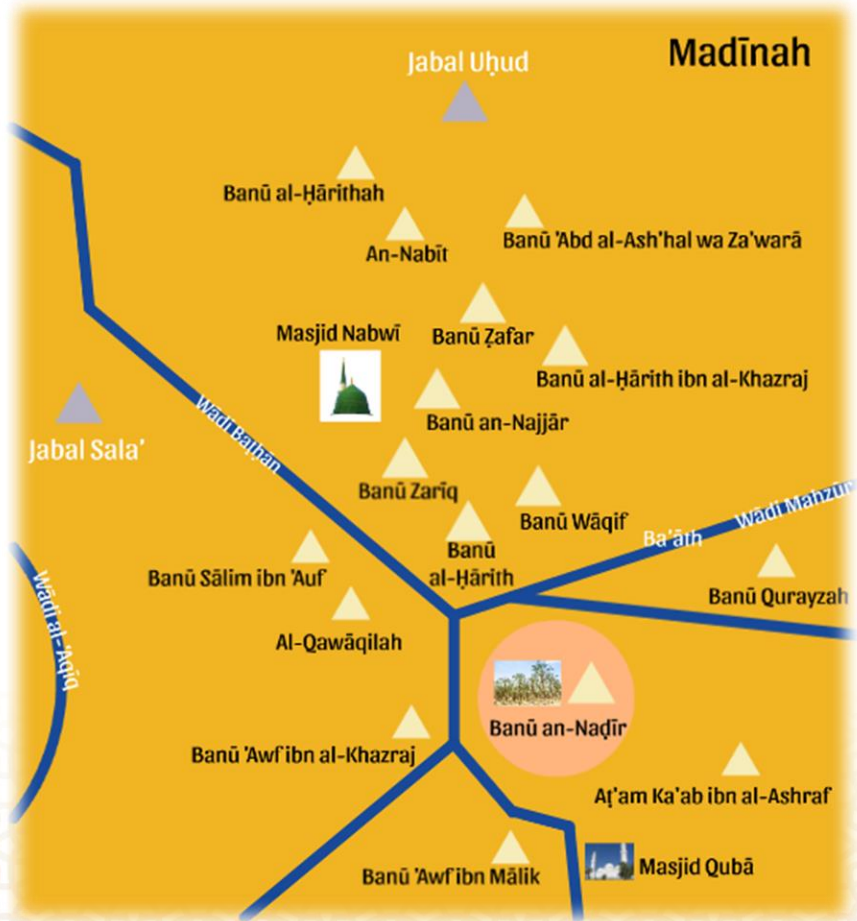

When the Banū Sulaym heard the Muslims were coming, they dispersed right away. Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ spent 10 nights in the area and then returned to Madīnah. According to some scholars, Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ stayed there until the 16th of Jamād al-Ūla.

## Summary of Gazwah Buḥrān

| | | |
|---|---|---|
| Battle Number | 10 | |
| Name of the Battle | Buḥrān | |
| Date of the Battle | 3AH | Rabīʿ al-Awwal |
| Reason for Expedition | Banū Sulaym were gathering to attack the Muslims | |
| Location | al-Faraʿ | |
| Representative of Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ in charge of affairs in Madīnah | ʿAbdullāh ibn Umme Maktūm رَضِيَ ٱللَّٰهُ عَنْهُ | |
| Standard Bearer for the Muslim Army | Not mentioned | |
| Leader of the enemy forces | Enemy was not met | |
| Number of Muslims | 300 | |
| Number of enemy forces or information about them | Banū Sulaym | |
| Number of nights Rasūlullāh spent outside of Madīnah for Expedition | 10 days or 2 months | |
| Type of Battle | Attack | |
| Verses of Qur’ān narrated in relation to Expedition | - | |
| Outcome of Battle | No confrontation occurred, as Banū Sulaym dispersed upon receiving news of the Muslims | |

## The Tribes of Madīnah

Madīnah comprised of many tribes from many backgrounds. As discussed earlier, there were Jewish tribes as well as those who had embraced Islām from the Aws and Khazraj. To the south west of Masjid Nabwī was the fort of Kaʿab ibn al-Ashraf



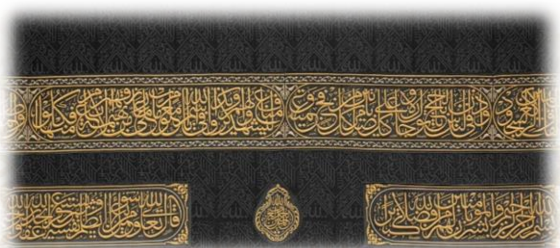
## Kaʿab ibn al-Ashraf

One of the staunchest enemies of Islām was Kaʿab ibn al-Ashraf. He was Jew from the tribe of Ṭayy and his mother was from the Banū an-Naḍīr. He was a famous poet who used to satirize Rasūlullāh ﷺ. He would encourage the leaders of Makkah to fight against the Muslims and caused all sort of problems for the believers.

When news of the defeat of Badr came to him, Kaʿab became very upset. He said that if this news is true, that the leaders of Makkah and the noblemen have fallen, then the inside of the earth is better than the surface of it, in other words it would be better if he were not alive so he didn't have to see this disgrace and humiliation with his own eyes.

When the news was confirmed, he went to Makkah to pay his respects to the Quraysh. He wrote about the fallen of Badr and when he used to read what he had written, he used to cry himself and make others cry as well.

One day he brought the Quraysh to the Ḥaram. They all held the cover of the Kaʿbah and made an oath to fight with the Muslims.



Kaʿab returned to Madīnah, where he starting writing offensive poems about the Muslim women. Rasūlullāh صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ told the Muslims to have patience until the time came when he went too far.

## The Invitation

On one occasion Kaʿab ibn al-Ashraf called Rasūlullāh صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ on the pretence of an invitation for food. He had hatched a plan and organised some people to assasinate Rasūlullāh صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ when he came.

Rasūlullāh صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ arrived and sat down. As soon as he sat, Jibrīl عَلَيۡهِٱلسَّلَامُ came and gave him news of Kaʿab's plan. Rasūlullāh صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ got up immediately and left there under the shade of Jibrīl عَلَيۡهِٱلسَّلَامُ wings. Rasūlullāh صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ then ordered that this nuisance must be stopped.



## The Plan

In a narration in Ṣaḥīḥ al-Bukhāri, Jābir رَضِيَ ٱللَّهُ عَنْهُ narrates that Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ asked his Companions رَضِيَ ٱللَّهُ عَنْهُمْ, who is ready to put an end to Kaʿab ibn al-Ashraf, as he has caused a lot of problems for Allāh سُبْحَانَهُ وَتَعَالَى and his Messenger. As soon as he heard this, Muḥammad ibn Maslamah رَضِيَ ٱللَّهُ عَنْهُ got up and said 'O Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ, do you desire that I kill him?' Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ said 'yes'.

Muḥammad ibn Maslamah رَضِيَ ٱللَّهُ عَنْهُ then asked if he had permission to say such words which would have a double meaning by which he could impress Kaʿab ibn al-Ashraf. Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ granted him permission. By doing this he would be able to gain Kaʿab's trust and carry out his plan.

The Companions رَضِيَ ٱللَّهُ عَنْهُمْ who were planning the raid along with Muḥammad ibn Maslamah رَضِيَ ٱللَّهُ عَنْهُ were:

- Silkān ibn Salama رَضِيَ ٱللَّهُ عَنْهُ - Abū Nā'ila. He was also the foster brother of Kaʿab ibn al-Ashraf
- ʿAbbad ibn Bishr رَضِيَ ٱللَّهُ عَنْهُ
- al-Ḥārith ibn Aus رَضِيَ ٱللَّهُ عَنْهُ
- Abū ʿAbs ibn Jabr رَضِيَ ٱللَّهُ عَنْهُ

In ibn Hishām, it mentions that Silkān رَضِيَ ٱللَّهُ عَنْهُ was sent to meet Kaʿab first before the others came. In Sīrate Muṣṭafā' it mentions that it was Muḥammad ibn Maslama رَضِيَ ٱللَّهُ عَنْهُ who went to meet

Kaʿab. He said to him that this man (meaning Rasūlullāh ﷺ) asks us for Zakāt and Ṣadaqah to give out to the poor and needy and he has put us in difficulty. He told Kaʿab that he has come to him to borrow something from him and asked for a camel load or two of food. Kaʿab agreed but asked that something is left with him as security. Kaʿab was asked, what would he like to have as security. He said leave your women, this was refused. He then said leave your sons, again this was refused. An offer was made to leave weapons with him and Kaʿab agreed to this. Kaʿab then said to come at night, collect the food and leave the weapons.



*The picture above shows remains of the fort of Kaʿab ibn al-Ashraf*

## The Companions رَضِيَ ٱللَّهُ عَنْهُمْ Arrive

As they had agreed, the Companions رَضِيَ ٱللَّهُ عَنْهُمْ arrived at night time and called out to Kaʿab. Kaʿab inteneded to come out of his fort and his wife asked him where he was going at this time ? He said 'it is Muḥammad ibn Maslama رَضِيَ ٱللَّهُ عَنْهُ and my milk brother, Abū Naila, they are not strangers so don't worry'. His wife expressed her worry at their voices but he came down to meet them.

Muḥammad ibn Maslama رَضِيَ ٱللَّهُ عَنْهُ had informed the Companions of his plan. He told them that he would ask to smell Kaʿab's hair and when he has taken hold of his hair firmly, they should complete the task in hand.

When Kaʿab came down, he was smelling of perfume. Muḥammad ibn Maslama رَضِيَ ٱللَّهُ عَنْهُ said, 'I have never smelt such a perfume up until today'. Kaʿab said, 'I have got the most beautiful and perfumed women in the Arabs'. Muḥammad ibn Masalama رَضِيَ ٱللَّهُ عَنْهُ asked persmission to smell his head and Kaʿab agreed.



Muḥammad ibn Maslama رَضِيَ ٱللَّهُ عَنْهُ smelt Kaʿab's hair and also got his Companions to smell it as well. After a while Muḥammad ibn Maslama رَضِيَ ٱللَّهُ عَنْهُ asked permission to smell his head again. Once again Kaʿab obliged.

Muḥammad ibn Maslama رَضِيَ ٱللَّهُ عَنْهُ smelt his hair but this time he gripped his hair tightly and signalled towards his Companions. His Companions came and completed the plan. They all left the fort and made their way back to Madīnah having put an end to Kaʿab ibn al-Ashraf. He would no longer cause any harm to Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ or the Muslims.

At the end of the night they came to Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ and ss soon as he saw them, he said 'these faces have been succesfull'.

افلحت الوجوه

When the Jews found out about Kaʿab, they sent a delegation to Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ and expressed their concern over how one of their leaders had been killed. Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ informed them that Kaʿab had caused all types of problems for the Muslims and he would encourage people to fight against them. Upon hearing this, the Jews had no answer for him. After a while an agreement was taken from them that in the future, no one else will carry out such actions.

## Sariya of Zayd ibn Ḥārithah رَضِيَ ٱللَّهُ عَنْهُ

After Badr, the Quraysh in Makkah became very fearful. Instead of taking the normal trade route to Shām – Syria, they changed their path to go by the Iraqi route.

The Quraysh hired Furāt ibn Ḥayyān from the Banū Bakr ibn Wā'il as a guide and left Makkah with a trade caravan on the Iraqi route. The caravan was carrying a lot of silver which formed a large part of their merchandise. Abū Sufyān was with the caravan as was Ṣafwān ibn Umayyah, Ḥuwayṭib ibn ʿAbd al-ʿUzza and ʿAbdullāh ibn Abī Rabīʿāh. After the conquest of Makkah, all four of these entered into the fold of Islām.

When Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ found out about the caravan, he sent Zayd ibn Ḥārithah رَضِيَ ٱللَّهُ عَنْهُ with 100 Companions in their direction towards al-Qarada which was a watering place near Najd. The Muslim army reached the caravan and managed to secure the goods, but all of the people escorting the caravan managed to escape. Only Furāt ibn Ḥayyān was captured. They took him and the booty and reached Madīnah. Furāt رَضِيَ ٱللَّهُ عَنْهُ embraced Islām and a fifth of the booty was taken out for Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ. The value of the booty was so large, that one fifth was equal to 20,000 dirhams, so the total value of the booty was 100,000 dirhams!



## Summary of Events in the 2nd Year of Hijri

There was a total of 19 events in this year.

### Ṣafar

- The Gazwah of al-Abwā’ took place, which was the first battle in which Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ participated in

صَفَر

### Rabīᶜ al-Thānī

- The Gazwah of Bawāṭ took place

رَبِيعُ الثَّانِي

### Jumādā’ al-Ūlā’

- The Gazwa of al-ᶜUshayrah took place

جُمَادَى الأُولَى

### Jumādā’ al-Ākhirah

- The Gazwa of Badr al-Ūla (Safwān) took place

جُمَادَى الآخِرَة

## Rajab



- The Sariya of Juhaynah took place where Saʿad ibn Abī Waqqās رَضِيَٱللَّهُعَنْهُ went to Ḥay from Kinānah
- Rasūlullāh صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ also sent ʿAbdullāh ibn Jahsh رَضِيَٱللَّهُعَنْهُ to Nakhlah, which was a place between Makkah and Ṭā'if

## Shaʿbān



- In Rajab or Shaʿbān, the command came from Allāh سُبْحَانَهُوَتَعَالَى to change the Qiblah from Bayt al-Maqdis to Masjid al-Ḥarām
- The fasting of Ramaḍān became compulsory

## Ramaḍān



- On Friday, the 10th of Ramaḍān, the Gazwah of Badr al-Kubrā took place
- The Ṣadaqāt al-Fiṭr became compulsory as well as the Zakāt for those people who possessed the Nisāb.
- As the Muslims returned from Badr, the beloved daughter of Rasūlullāh صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ, Ruqayyah رَضِيَٱللَّهُعَنْهَا, the wife of ʿUthmān رَضِيَٱللَّهُعَنْهُ passed away

## Shawwāl




- Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ led the first Eid Ṣalāt for Eid al-Fiṭr
- The Gazwah of Banū Sulaym took place
- Zaynab رَضِيَ ٱللَّٰهُ عَنْهَا the daughter of Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ migrated to Madīnah.
- The Banū Qaynuqāʿ broke their oath with Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ which resulted in the Gazwah of Banū Qaynuqāʿ. After a siege, the tribe was exiled from Madīnah

## Dhul Ḥijjah




- The Gazwah of al-Sawīq took place
- ʿUthmān ibn Maẓʿūn رَضِيَ ٱللَّٰهُ عَنْهُ passed away and was buried in Baqīʿ. He was the first of the Muhājirūn to pass away in Madīnah
- Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ sacrificed two rams, one on behalf of his family and one on behalf of the Ummah
- In this year Fāṭimah رَضِيَ ٱللَّٰهُ عَنْهَا married ʿAli رَضِيَ ٱللَّٰهُ عَنْهُ

## Summary

RAsūlullāh صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ had personally taken part in eight expeditions including the great victory at Badr in the second year of Hijrah. The beginning of the 3rd year had also seen two further expeditions within the first three months. Many more Sarāya were also sent out to other areas during this time.

One of the challenges Rasūlullāh صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ had when he came to Madīnah was to establish a peaceful, secure society where all the people could live in harmony with each other. Rasūlullāh صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ had entered into an agreement with the three Jewish tribes however, a little over a year later the Banū Qaynuqāʿ broke the agreement. As a result, Rasūlullāh صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ laid siege to their forts. The Banū Qaynuqāʿ were forced to come out of their forts and Rasūlullāh صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ exiled them from Madīnah.

Other tribes were also collaborating and getting together to raid Madīnah or attack the Muslims. When Rasūlullāh صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ would hear the news, he would go out to confront them. Among them were the Banū Sulaym and the Ghaṭfān. As soon as they would hear that Rasūlullāh صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ was coming, they would disperse, and no confrontation would take place.

After the battle of Badr, Abū Sufyān ibn Ḥarb had taken an oath that he would not take a bath from ritual uncleanliness (Janābah)

until he had attacked Madīnah. He took an army and marched towards Madīnah until he reached ʿĀrīḍ which was on its outskirts. They stopped at a date orchard where they killed two people and fled back to Makkah thinking their oath had been fulfilled. Rasūlullāh ﷺ went in pusuit but was unable to catch them.

The youngest daughter of Rasūlullāh ﷺ, Fāṭimah رَضِيَ ٱللَّهُ عَنْهَا married ʿAlī رَضِيَ ٱللَّهُ عَنْهُ. Upon the advice of Rasūlullāh ﷺ, he sold his armour which he had acquired at Badr and used the money to pay for her dowry.

As well as the expeditions, the commandments from Allāh سُبْحَانَهُ وَتَعَالَىٰ were also increasing. Fasting in the month of Ramaḍān, discharging the Zakāt, performing Eid Ṣalāh and carrying out the ʿUḍḥiyah were just some of the new commands introduced in this year.

The continued threat, not just from outside Madīnah but also from within had to be dealt with. Kaʿab ibn al-Ashraf, a staunch enemy of Islām would cause harm to the Muslims and encourage others to take up arms against them. He was finally dealt with.

More people were now coming into the fold of Islām, but the threat of the Quraysh and other Arab tribes was increasing. Very soon they would travel to Madīnah and confront the Muslims, in what would become the Battle of Uḥud.

Sīrah of Muḥammad ﷺ

Part 16 – The Early Years in Madīnah

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